

May, 1958

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ASCRIBED TO ROGER DE LA PASTURE

The Holy Cross Magazine

May



1958

Thoughts On The Season

BY A SISTER OF THE ORDER OF SAINT HELENA

THE CHURCH provides this year an abundance of material to fill our thoughts during the month of May. In addition to the traditional devotion to our Lady during the month, we celebrate Ascensiontide and Whitsuntide.

May begins with baskets of flowers, a fete, and the crowning of a queen. In some places this becomes a religious festival by offering the crown to the Queen of Heaven. It seems particularly appropriate in this month of flowers to honor her of whom it is written, "The root of Jesse hath budded, the star hath come out of Jacob: a virgin hath borne a Saviour." This devotion in its present form originated at Rome at the end of the eighteenth century, when one of the Fathers of the Society of Jesus vowed to counteract

the infidelity and immortality among students under his charge by devoting the month of May to our Lady. From there it spread to other Jesuit institutions and because of its beauty and appropriateness it spread throughout the Roman Communion and was adopted in many parts of the Anglican Communion as well. It is the oldest instance of a particular devotion extending over an entire month.

ASCENSION

The story of the Ascension, which we celebrate forty days after Easter, is related three times in the New Testament: in the concluding sentences of the Gospel according to St. Luke, the first chapter of the Acts of the Apostles, and the end of the Gospel according to St. Mark. Scholars tell us that the lat-



ter account was probably added to the Gospel at the end of the first or the beginning of the second century, but at any rate the written accounts appeared early enough to have raised protests from those who could have contradicted them had they not been true.

It is interesting to note that each of these accounts stands as the mid-point between two aspects of the life of the Church. Two stand at the end of books which give details of the New Israel during the days when our Lord was on earth; the other begins the story of those who followed "in the Way" after His departure. It was the Ascended Christ who appeared to St. Paul on the road to Damascus, and to St. Stephen at his martyrdom. The Epistle to the Hebrews speaks of our Lord as having gone into Heaven, and St. John in his vision sees Him there.

The Church means by the doctrine of the Ascension the elevation of our Lord into

heaven by His own power in the presence of His disciples the fortieth day after His Resurrection. This was not the first case of "going up into heaven" in the history of God's people. Elijah, too, had been carried up; but the Ascension was unique in its being done by our Lord Himself rather than by being simply an assumption initiated by the Father.

The Ascension took place on Mount Olivet. We can picture Him as He stood there blessing His disciples—"and as they beheld He was taken up and a cloud received Him out of their sight." Our Lord's going up does not imply, as some have thought, that heaven is directly above the earth. In a physical going up, He used a means we could understand to teach us of His passing into a higher plane of life, and we pray that may "in heart and mind thither ascend." The spot where tradition says the Ascension

urred, St. Helena built a basilica, the first memorial to the event, but it was destroyed by the Persians in 614 a.d.

The reasons for the Ascension are numerous. Our Lord Himself said, "I'll go to prepare a place for you." By this act which completed His glorification which the Resurrection began, He was enabled to be mystically and sacramentally present in many places, on altars throughout the world, and in the hearts of His faithful people everywhere.

The limitations of time and space are inconsistent with our Lord's present work, and His Humanity ascended into Heaven in order that in it He might carry on that work in Heaven. His present priestly work consists of His presentation of the Father of His being and glorified manhood after having passed through death. Christian devotion is seen in the Ascension a connection with the sacrifices of the Old Testament, which were lifted after death and offered to God; it was the Sacrifice of Calvary lifted and offered in the Ascension. And so each day on the altar, the Host is lifted, and that Sacrifice offered once for all is re-presented to the Father.

The Feast of the Ascension falls always on Thursday. It is one of the oecumenical feasts ranking with the feasts of the Nativity, Easter and Pentecost. It has a vigil and since the fifteenth century has had an octave. The earliest written evidence of the celebration is from the fifth century, when St. Augustine says that it is of apostolic origin.

There have been many and diverse customs in use for this feast at various times. These include the blessing of beans and grapes after the commemoration of the faithful departed in the Canon of the Mass; the blessing of first fruits; the blessing of a candle; the wearing of mitres by deacon and subdeacon; a triumphal procession with torches outside the Churches to signify the entrance of our Lord into Heaven; the elevating of a figure of our Lord above the altar and through a hole in the roof of the Church. At present the most characteristic feature of the celebration is the solemn extinction of the Paschal candle, symbolic of our Lord's

presence on earth during the Great Forty Days, after the Gospel at High Mass. This custom dates from 1263 and was originally confined to Franciscans, but is now in use throughout the Church.

PENTECOST

The Feast of Pentecost comes fifty days after Easter, ten days after the Ascension. It celebrates the descent of the Holy Ghost upon the Apostles and has been called the birthday or "baptism day" of the Church. The Apostles were assembled, following our Lord's instructions "that they should not depart from Jerusalem, but wait for the promise of the Father . . . For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

The Jewish Day of Pentecost was the festival of wheat harvest which fell on the fiftieth day after the waving of the Paschal barley sheaf. Again, Jerusalem would be crowded on that morning when the Apostles were gathered in the upper room so dear to them as the scene of the Last Supper with their Lord. And the Book of Acts tells us how "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Wind represented the strength of the Divine Breath which had come to fill the House of God. "And there appeared unto them cloven tongues as of fire, and it sat upon each of them." Here they could see fulfilled the prophecy of St. John the Baptist that our Lord would baptize with the Spirit and with fire. The tongues of fire would proclaim to all Jews the presence of God by awakening memories of such Old Testament incidents as the appearance of God to Moses in the Burning Bush, the Consumption of the sacrifice on Mount Carmel, the revelation to Elijah, and the vision of Ezekiel by Chebar.

The tongues of flame are symbolic, too, of what followed their appearance—the "speaking with tongues," so that every man of the motley crowd present heard his own language. Our Lord has promised them, "Ye shall receive power when the Holy Ghost is come upon you and ye shall be my witnesses." This gives a missionary emphasis to the season which is often overshadowed

by other aspects, as we realize that we, too, are obligated by this command, having received the Holy Ghost at our Baptism and Confirmation.

The celebration of this feast dates back to the first century. It was originally of one day's duration. The Apostolic Constitutions says that Pentecost lasts a week, but in the West it was not kept with an octave until a late date. At present, it is of equal rank with Easter, having the two days following the feast also doubles of the first class. It is one of the three great festivals with two sets of proper, Christmas and Easter being the

others. At these three times all Communicants are expected to receive the Sacrament.

Pentecost is also called Whitsunday because of the white robes worn by those who were baptized during the vigil, but the use of the terms "Whit Monday" and "Whit Tuesday" to describe the two days following the Feast is erroneous. Formerly catechumens who remained from Easter were baptized during the vigil of Pentecost, so the ceremonies on Saturday are similar to those of Holy Saturday. Whitsuntide extends over seven days, with a special emphasis on the Holy Spirit operating in the Church.

Our Relationship With The Church Of South India, The C.S.I. Ordinal Of 1958 And The Scottish Resolutions

BY H. M. BARRATT, *Compiler of "C.S.I. Facts"*

BACKGROUND FACTS, 1948-1958

The Resolutions on Relations with the C.S.I. to be proposed at the General Convention of 1958 are now before the Church for study.

Five branches of the Anglican Communion have already passed resolutions similar to these in form but varying in content. Of these, the Resolutions of the Episcopal Church in Scotland alone are consistently and completely based on the principle of Episcopacy, the four others less so, while the recommended Resolutions recently presented to our own Church exhibit the greatest deviations from that principle of any. Seven churches as yet have taken no action. Two have declared themselves willing to recognize only the clergy consecrated or ordained by Anglican bishops prior to the inauguration of the C.S.I. and these with qualifications. They are the Church of the Province of the West Indies and that of the Province of South Africa.

These two churches would appear to base their position on the fact that the C.S.I. an-

ticipates possible changes in its policies. In the Reply (1950) to recommendations of the Derby Committee, appointed by the Archbishop of Canterbury, 1946, that amendments be made to the Constitution to remedy its ambiguities, etc, it expresses the desire to defer such changes to a later date. For example, it considers that it would not be "either right nor expedient within the first few years of union to alter so fundamental part of the Constitution . . ."a "The Scheme of Union is in no way final."b The safeguarding of the position of bishop (at present in a remote contingency the bishops may be overridden by the presbyters and laity "may be undertaken in the future but we think it too soon after the inauguration of the Union to propose a change at present." Such statements bear witness to the wisdom of the two churches which follow the policy of waiting, a policy which unquestionably has a great deal to commend it.

The five provinces that have adopted resolutions of relationship are the Church of England, the Church of Ireland, the Church

Vales, the Church in Scotland and the Church of India, Pakistan, Burma and Ceylon. They appear to base their position on the fact that the C.S.I. is the first effort in modern times* of any group of Reformation churches to incorporate the historic episcopate into its life. This fact precludes its dismissal as just "another sect." The historic episcopate differentiates the C.S.I. from all Reformation bodies. The magnitude of this, its position, in respect to Episcopacy, and in spite of a regrettable absence of definition, has evoked varying degrees of relationship from some churches of Apostolic origin.

In 1610, three ministers of the Presbyterian Church in Scotland went to London and obtained Episcopal consecration, largely at the instigation of James I. Any argument against the validity of C.S.I. orders based on *per saltum* consecrations is untenable because of these and other *per saltum* consecrations in Western Christendom, unless the orders of all Western Christendom are also rejected.

THE PRIMARY RESOLUTION

The provisions of all the Resolutions, from Anglican to Protestant Episcopal, are based on one primary resolution which, stripped of legal phraseology, is substantially as follows:

I. Bishops and especially ordained clergy of the C.S.I. are "true bishops, priests and deacons of the Church of God," (in one case of the Church of Christ.") In other words, the C.S.I. orders are recognized as valid and the C.S.I. is implicitly acknowledged as part of the One Holy, Catholic and Apostolic Church.

COMPLICATIONS INVOLVED

The acknowledgment of the validity of the orders of the episcopally consecrated and ordained clergy has been handicapped by three facts. These clergy serve the Church of South India on an equality with the clergy of "the parent churches who have come into the union and who have not received episcopal ordination. Therefore, the acceptance of the validity of the orders of the bishops and episcopally ordained presbyters and deacons cannot and does not involve the acceptance of the ministry of the church in its entirety. The second fact is that the Church of South India is and intends to remain permanently in full communion with its parent churches.

This situation was developed with a surprisingly optimistic assumption, in the C.S.I. Reply to the Derby Committee, which states "... we hope and pray for changes in the relations between the Churches in the west and between the C.S.I. and other Churches in South India which will profoundly modify the character of the questions to be answered at the end of the 30 year period . . . we have promised at the end of 30 years to give equal weight to two principles; that our own ministry shall be one and that we shall maintain and extend full communion with our parent Churches. As things stand these two principles are irreconcilable. They can only be reconciled when the parent churches, now divided, are united. Our act of union is an act of faith . . . We cannot . . . say more than the Constitution has said about what our successors will do in circumstances which we pray will be profoundly different. . . . We are united in one church. Our parent churches are divided. If it is now insisted that we state what our permanent relation with them is to be we can only say that we can be content with nothing except that they should be united as we are."d In other words, the C.S.I. hopes for the union of the parent churches by the end of 30 years, or in 1977.

Needless to say these principles as to the ministry are contrary to Anglican teaching. However, as both are related only to an interim situation looking to ultimate union of the parent churches, the five Anglican Churches have accepted the situation as "an anomaly" and have endeavored to protect the integrity of their own beliefs in the matter by the various provisions which implement the primary resolution of validity.

The recognition of validity, however, has been further complicated for some by the fact that the three Anglican bishops who gave the Historic Episcopate to the C.S.I. had left the Anglican communion with their dioceses* in order to do so. Under ordinary circumstances this would be an act of schism but the circumstances were far from ordinary, for the Church of India, Burma and Ceylon gave its consent to their leaving that Church and Lambeth, 1930, gave its "general endorsement." Therefore, they did not leave in defiance but with a degree of approval,

thus creating a situation without precedent. In other words, a section of the One Holy Catholic and Apostolic Church was allowed to and did detach itself from the main body to further the aim of the uniting churches. *except for the substantial minority of the "Continuing Anglicans."

ARGUMENTS AGAINST VALIDITY

Four more arguments have also been brought forward that allegedly invalidate C. S.I. orders, all four questioning the matter of intention.

1. Does the C.S.I. intend to ordain men to the One Holy Catholic and Apostolic Church of all ages or not? She claims and says that she so intends and she says so with firmness in her Reply to the Derby Committee, thus:

"The C.S.I. is part of the One Holy Catholic and Apostolic Church, confessing the historic faith of the Church and seeking to proclaim that faith throughout South India. We have not departed and, God helping us, we shall not depart from that faith."^e

2. Does she believe the episcopate necessary to her life? Fortunately a few preprints of the C.S.I. Ordinal,^f dated January 1958,

have been received in the country, making possible to quote from it at some length and giving an emphatic yes to this question. The quotations are as follows:

"General Principles: The C.S.I. believes that the ministry is a gift of God . . . to His Church . . . The Church as a whole is a priestly body . . . Yet from the beginning God has entrusted particular ministries to particular persons within it and these have received the commission of Christ . . . The ordained ministry consists of Bishops, Presbyters and Deacons. In accepting this ministry the C.S.I. desires to maintain continuity with the historic ministry of the Church as it has come down to us from early times through the uniting Churches . . .

. . . In the earliest ordination of which we have record . . . Acts 6:1-16 the following parts appear: election by the people, prayer and the laying on of apostolic hands . . . the same three parts form the basis of the services in this book . . . (1) The presentation of the candidates . . . (2) prayer for those about to be ordained or consecrated, that they may receive the gift of the Holy Spirit for the office and work of their ministry and (3) the laying on of hands of at least three Bishops* (in episcopal consecration) of the Bishop and Presbyters (in an ordination of Presbyters) or of the Bishop (in an ordination of Deacons)." (p. 1)

The Ordination of Presbyters: "We act and speak as part of the One Holy Catholic and



ostolic Church, and in the faith which we
 re now with united voice declared in the
 rds of the Creed [Nicene]." (p. 9) "SEND
 WY THY HOLY SPIRIT ON THY SER-
 VANT . . . WHOM WE IN THY NAME AND
 OBEDIENCE TO THY MOST BLESSED
 LL DO NOW ORDAIN PRESBYTER IN
 THY CHURCH COMMITTING UNTO HIM
 THORITY TO MINISTER THY WORD
 ND SACRAMENTS, TO DECLARE THY
 ORGIVENESS TO PENITENT SINNERS
 ND TO SHEPHERD THY FLOCK" (p. 12)

abric p. 18 says "Bishops (and Presbyters)
 y hands upon the head of Bishop-elect"

The Consecration of Bishops "... we are met
 re to consecrate you Bishop in the One Holy
 tholic and Apostolic Church.

In this act of consecration we believe that it
 God who gives you grace and authority for
 e office and work to which you are called and
 at He does so in answer to the prayers of His
 urch and through the actions and words of
 is appointed ministers. We act and speak as
 rt of the Universal Church and in the faith
 hich we have now with united voice declared
 the words of the Creed [Nicene]." (p. 15)
 "We glorify thee, Almighty God . . . and we
 umbly beseech thee SEND DOWN THY
 OLY SPIRIT UPON THY SERVANT . . .
 WHOM WE IN THY NAME AND IN OBE-
 DENCE TO THY MOST BLESSED WILL DO
 OW ORDAIN AND CONSECRATE BISH-
 OP IN THY CHURCH." (p. 18)

3. Is proper intent lacking because the
 scopally ordained and consecrated clergy
 willing to serve on a platform of equality
 h the non-episcopally ordained? This is
 emporary condition. The Church of Eng-
 d has said that "the relatively infrequent
 mission of such [non-episcopally ordained]
 nisters in the C.S.I. can now be seen not
 override the undeviating adherence of the
 S.I. to episcopal consecration and ordina-
 n within itself or its expressed purpose to
 ve a unified ministry."g The ultimate in-
 nt being the achievement of a unified min-
 ry, the interim condition does not nullify
 at intent. However, an ever-widening re-
 ion appears to be contemplated and so the
 ord ultimately does take on a penultimate
 gnificance. The question therefore arises
 whether an interim condition, even of long
 uration, is to be regarded in the same light
 a permanent condition. The answer of
 e five Churches was "no."

4. It is alleged that, although possibly
 lid "technically," the C.S.I. episcopal ordi-
 nations are not so really because her faith as
 ated in her Basis of Union and Constitu-

tion was open to question as to orthodoxy.
 It was, however, to determine this question
 that the Derby Committee elicited from the
 C.S.I. the Reply above referred to. This
 Reply gave to the Convocations of Canter-
 bury and York in 1950 "satisfaction" as to
 credal orthodoxy, sacraments, and synodical
 procedure, except for the lower house of the
 Canterbury Convocation which, while ap-
 proving, desired that the C.S.I. Constitution
 should be amended in accordance with the
 Reply. The Convocations agreed to postpone
 final decisions as to Relationship with the
 C.S.I. until 1955. During this time the
 Committe has been "at pains to obtain what
 information they could about the C.S.I. in its
 own life and activity after nearly eight years
 of its existence." In particular, the Bishop
 of Malmsbury visited South India. The
 former Moderator Bishop Hollis was inter-
 viewed, "knowledge was increased through
 visits and contacts" and through "the notable
 contributions C.S.I. has made to theological
 literature." As a result of these findings, the
 United Report recommended the Resolu-
 tions which now govern the relations of the
 Church of England with the C.S.I.

CHARACTERS OF C.S.I. STATEMENTS

Some consideration should be given at
 this point to the character of C.S.I. official
 statements. Here one is confronted not only
 with their openly acknowledged "anomalies,"
 but with the shadows of Calvinistic thought
 appearing side by side with actions and
 statements affirming, although often feebly,
 the minimum of Catholic faith and action.
 Howshall we read their statements? In hos-
 tility, emphasizing every weakness as with
 an enemy? Or, rather, shall be read them in
 their most Catholic interpretation? If we
 take the former approach, we destroy all con-
 tact between the C.S.I. and the Churches of
 episcopal tradition. If, on the contrary, we
 take the latter approach and aid and abet this
 first (and undoubtedly most awkward and
 disturbing) action of Protestant groups to
 regain the episcopate, we encourage them in
 the development of Catholic life by offering
 as much relationship as is possible for us to
 do, without violating our own principles re-
 garding Episcopacy. But it must be borne in

mind that precedents are being created by these resolutions of relationship, and the situation calls for the utmost caution.

Therefore, the decisive question before our own church today is how much relationship can we offer without violating the principle of Episcopacy.

THE RESOLUTIONS OF THE E.C.S.

The answer of the Episcopal Church in Scotland is clear cut and consistent. Its Resolutions^h provide that: qualified C.S.I. clergy may celebrate, but in Episcopal Churches *only* and without any exceptions. Confirmed C.S.I. laity may receive at Episcopal altars if willing to do so in Episcopal Churches only. (This would not appear to include the non-episcopally ordained clergy since their non-episcopal ordinations are not recognized, and they would be regarded as unconfirmed laymen.)

The C.S.I. Liturgy may be used "on the definite understanding that such celebrations could not be used for purposes of a demonstration to which Episcopalians and members of other churches would be invited to receive indiscriminately."

And further, the Resolutions state that: "this closer relationship . . . is dependent upon recognition of an episcopal ministry within the C.S.I., and therefore may not be held to imply a change of mind or policy by the Episcopal Church in Scotland in respect of those Christian Communions in which it does not recognize an episcopal ministry."

RESOLUTIONS TO BE PROPOSED AT THE GENERAL CONVENTION

Our Resolutions differ from these to the following extent: The provision for the celebrating of Holy Communion according to the Book of Common Prayer by qualified C.S.I. clergy, contains the "Episcopal Churches only" clause but with an exception permitting such a minister to celebrate at services "recognized by the Bishop as having major ecumenical significance." This exception can, if so desired, completely nullify the preceding "only" clause, because a service at which any one of the qualified C.S.I. clergy celebrate, can by his action as celebrant, be regarded as of major ecumenical significance.

Deacons are not subject to the "only" clause.

Unconfirmed C.S.I. lay communicants (and non-episcopally ordained clergy) may receive at Episcopal altars as well as at other churches also, there being no "only" clause included in this provision. This provision for the unconfirmed is said to be based on the "principle of economy" which provides that exceptions to Confirmation may be authorized by the Bishop to baptized communicant members of churches not in communion with our own" when the ministrations of their own Church are not available or under other special or temporary circumstances. However, it is obvious that the reception of Holy Communion is scarcely "unavailable" inasmuch as C.S.I. communicants are in full communion with Methodists, Presbyterians and Congregationalists and so would not be under the rarest geographical circumstance face deprivation of Holy Communion.

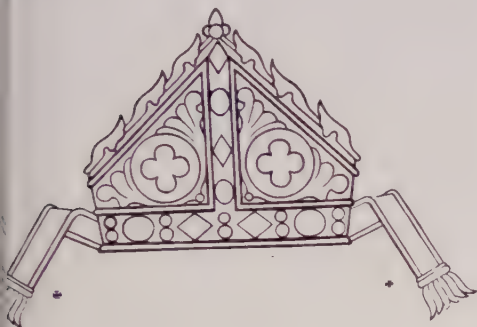
4. The C.S.I. Liturgy may be celebrated by a bishop or qualified presbyter in an Episcopal Church "for the congregation of the church" but no safeguard exists as in the Scottish Resolutions to prevent the occasion from becoming a "demonstration to which Episcopalians and members of other churches would be invited to communicate indiscriminately."

Not only are our Resolutions less consistent with regard to principle in comparison with the Scottish Resolutions but they are the most lax of any that have been produced. Although such laxity may be the result of an "ecumenical spirit," of what value is such an ecumenical spirit when it sacrifices the safeguarding of the very concepts of Episcopacy? The C.S.I. is seeking to establish as an ultimate goal?

Obviously, in the interest of consistency, loyalty to the principle of Episcopacy, our Resolutions should be amended. Fortunately for us the Episcopal Church in Scotland has set us the pattern of such consistent loyalty.

Let us not be found less regardful of Episcopacy than is the Church in Scotland, from which we received that inestimable gift through the consecration in Aberdeen in

1784 of Samuel Seabury, Bishop of
Connecticut.



REFERENCES

- a C.S.I. Facts
- b *ibid* page 9
- c *ibid* page 14
- d *ibid* page 16
- e *ibid* page 14
- f The Church of South India Ordinal, A Draft Presented to [and accepted by] the Synod January, 1958
- g Church of South India, United Report of the Joint Committees of the Convocations of Canterbury and York 1955, page 13
- h Report of the Joint Commission on Ecumenical Relations On the Church of South India, 1958 (PECUSA)
- j *ibid*
- k Lambeth 1930, page 52

Attention: Young Ladies

BY A MEMBER OF THE ORDER OF ST. HELENA

Once upon a time (as the Grimm brothers would say) there was a lethargic, emaciated young woman who sat in an ivory tower and waited for her lover. When said knight or prince failed to keep the date, she lost her appetite, wrote sonnets about unrequited love, considered suicide, and—after a murky period of time—became a nun.

Now, this is obviously a fairy tale, and there are both good and bad fairy tales. This is an abominable fairy tale. But it is the sort of story that still circulates in a world that professes to be blase and, above all, 'realistic.'

So, if you don't mind, we'll rewrite the tale and give it a contemporary (and Christian) twist:

Not so long ago there was a healthy, fun-loving young woman who lived in an apartment and went to work each morning five days a week and dated several young men and delighted in all the good things of life. And when God called her to come live especially for Him, she went.

In the convent she prayed, scrubbed floors (which can also be a form of prayer), cooked, studied, and grew in charity. She still loved men, and so did her Sisters in Religion, so everyone had a glorious time. The secret, of course, was that they knew what fun *really* was. God had sanctified it, and so it was more



Sisters of S.H.N., S.S.M., O.S.H., S.J.B., with guests attending the Religious Life Conference at Newburgh; also our Superior and Assistant Superior, who were among the speakers.

fun than most fun. Contrary to many notions, she found that the Religious Life is a *normal* way of life—perhaps the most normal way.

Because God has raised up Religious Orders in the American Church, we can assume that He has a purpose for them and wants them to grow. However, vocations are being lost daily because our young people do not recognize them or do not understand them. Current myths in circulation contribute to these lost vocations—i.e., Religious are mist-

ily, impossibly "other-worldly;" Religious are mentally incompetent creatures and fanatics, and, the old standby, Religious are men and women "running away from reality."

In order to set right a lot of wrong concepts about the conventual state and to give opportunities for a more comprehensive understanding of this way of life, the Order of St. Helena, in conjunction with several other women's Communities of the American Church, is holding its fourth annual Religious Life Conference at the Mother House in Newburgh, New York, over the Labor Day week end, August 30-September 1.

At this meeting young women will actually participate in the worship and work of the Sisters and will meet representatives from the various Communities. The program will

include discussions on the Religious Life and daily meditations conducted by the Holy Cross Fathers. Conferees will have opportunities to attend the Mass and the Divine Offices and to have private discussions with the Sisters.

What do the participating Communities require of the women attending?—only a sincere interest in learning more about the Religious Life. Some of the members will be young women who think they may have a vocation to the life; others may be teachers, student workers, or directors of religious education who want to know more about the vocation in order to guide intelligently those with whom they work. Membership will be limited to twelve women, ages 18 to 30. For further information, write to the:

*Sister Prioress, O.S.H.,
Convent of St. Helena, R.D.4, Box 397,
Newburgh, New York.*

St. Cyril Of Alexandria

"Doctor of the Incarnation"

BY HOWARD SPENCER HANE

Perhaps one of the stormiest and most controversial bishops ever to be raised to the altars of the Church was the great Doctor of the Church who defended the orthodox doctrine of the personal unity of Christ, St. Cyril, Patriarch of Alexandria.

Cyril was the nephew of Theophilus, the Patriarch of Alexandria who was instrumental in the deposition of St. John Chrysostom in 403. Cyril was apparently educated in Alexandria either by his parents or his uncle. Little is known of his early career until 412 when Theophilus died and Cyril was chosen to succeed him as Patriarch despite great opposition. Cyril was a very determined prelate with a pugnacious and imperious personality. Cyril was not the type of man who would allow any transgression of his rights nor would he hesitate to fight those who opposed his convictions. Above all, Cyril was a man of tremendous energy, even if this

virtue took rather strange forms according to our present standards.

St. Cyril was a worthy successor to St. Athanasius if judged by his literary contributions; one of the most prolific contributors to Eastern patristic literature. All his life was engaged in controversy, and his writings attest a first-rate thinker. In his controversial writings his style is vigorous, precise and incisive. The centre of all his thought was Christ, the God-Man, and it was through a deep knowledge of this Christ and the orthodox, traditional teaching about Him, that Cyril was drawn into controversy in which the reality of the Incarnation was questioned.

The major portion and best known of his writings were of a controversial and doctrinal nature, directed against his opponents—the Jews, Novatians, Arians, Pagans, Apollinarians, and especially the Nestorians. Together with his treatises a large portion of

ers deal with the Nestorian problem and the letters are important for the Christological doctrine they contain. Other writings include numerous homilies of which today have only fragments, and exegetical treatises and commentaries. Of these latter, perhaps the Commentary on St. John's Gospel is the most important. Herein Cyril considered the doctrine of the Trinity showing its application to daily life. This commentary is directed against the Arian heretics.

In 429, Nestorius, Patriarch of Constantinople, took his stand against the doctrine denying the Blessed Virgin Mary to be *THEOTOKOS* — (God-bearer), and Cyril at once came to the defence of Orthodoxy. Unfortunately an atmosphere of great tension existed between the Patriarchates of Constantinople and Alexandria; and, as Tixeront says, both held against the other "humiliations and insults to be avenged, and this circumstance contributed in great measure to render impossible, right from the outset, a calm and friendly discussion of the questions in dispute." Cyril wrote two letters to Nestorius to which he only received sour replies. Cyril, as a keen theologian, immediately saw the danger to the Christian religion and when he could succeed in no other way, his zeal led him to make rigorous attack on Nestorius. At once he warned his own flock against the teachings of this heresiarch and then he directed warnings to the Imperial Court concerning the teachings of Nestorius.

In the meanwhile, Nestorius was not inactive; in 429 he wrote to the Pope, Celestine and requested that a Council be convoked to justify his position. Celestine was cautious and sought the opinion of Alexandria. Cyril delayed in answering for about a year, with the hopes perhaps that the controversy would not attain too much prominence. Finally he presented to Celestine all the data he had collected on the matter and in August 430, at a Roman Synod of western bishops, Celestine condemned Nestorius' teaching. Nestorius was ordered to retract his statements within ten days and Cyril was charged with the execution of sentence as the Pope's representative.

Cyril was not content with the Pope's condemnation, but convoked a synod of Egyptian bishops who drew up a series of propositions which Nestorius must anathematize. These went far beyond the Pope's demands. Nestorius and Cyril now proceeded to hurl anathemas at each other, and the Patriarch John of Antioch, Theodoret, and Andrew of Samosata, turned against Cyril.

A General Council was clearly indicated, and in November, 430 the Emperor Theodosius II convoked a council which was to meet in Ephesus. The Pope instructed that all condemnations were to be suspended until the Council was convinced that Nestorius would not retract. Nestorius refused to appear when the Council was convened, and after vain attempts to secure his presence, and after a careful review of the letters and writings of Cyril, Nestorius and Celestine and referral to the writings of the Fathers, Nestorius was excommunicated and deposed. The city of Ephesus was overjoyed with the decision of the Council for in this city there was great devotion to the doctrine of "THEOTOKOS."



Nazareth — The Virgin's Well

John of Antioch and those bishops who supported Nestorius called another meeting which they insisted was the true council and there condemned Cyril and all members of the Council as Apollinarists.

A second session of the Council was held after the arrival of the Papal delegation on July 10th and the weight of Celestine's state-

ments assured victory to Cyril. However, the Court was opposed to Cyril and in August an Imperial order caused Cyril's imprisonment. This imprisonment lasted for three months until Cyril's friends secured his release. In October, the Court finally upheld the condemnation of Nestorius by the Council of Ephesus, gave his see to another and banned his writings. Eventually in 433 through the agency of the Emperor and the Pope, concessions were made by Cyril in order to reconcile the vacillating John of Antioch and those oriental bishops who followed him. But Cyril was always the vigilant guardian of orthodoxy and reminded John of Antioch that "although peace is desirable it should not be obtained at the price of orthodoxy." Well might Churchmen today take heed to this statement of a champion of the True Faith.

St. Cyril was very careful to assert that the mystery of the unity of Jesus Christ is incomprehensible to us and an unutterable mystery. He stresses that the Son of God the Word, was perfection prior to the Incarnation. It was His Will to assume human nature, which, however, added nothing to our Lord, and did not change "Him in Himself." He, who before the Incarnation had been without flesh, is become flesh, man—"et Verbum caro factum est." The Word is "born" a man at the Incarnation, but no new person is produced. The Word unites with human nature without losing anything of His unity. St. Cyril very forcefully asserts that between the divine and human nature of Christ exists something more than a harmony—a true union (Henosis) exists. To illustrate his teaching on this union in Christ, he liked to compare it to the union of body and soul in man. This is a good illustration for, despite the closeness of union between body and soul, both body and soul remain distinct and unconfused; so also the union of the divine and human nature of Christ. Both natures are complete and no new person is created.

St. Cyril firmly maintained the divine motherhood of the Blessed Virgin Mary (THEOTOKOS) and refused to accept any alternatives—"Theotokos"—Vessel of God

or "Christotokos"—bearer of Christ. Through his firm insistence Cyril might be considered to be the father of Marian devotion which resulted from this Council of Ephesus. In one of his Ephesian homilies (the fourth), preached during the Council of Ephesus, he is most lavish in his eulogies of the Blessed Virgin Mary. From now on Eastern piety was to regard our Lady not only as Theotokos, but also as Panagia—All Holy and "ever Virgin."



THEOTOKOS — BEARER OF GOD

St. Cyril's authority among the Eastern Doctors has been the most decisive with respect to the definitions of the Christian doctrine. In the previous century, Athanasius had secured the triumph of the doctrine of the divinity of Christ and His substantial equality with God the Father; in the fifth century, Cyril defended the unity of Christ and person and preserved the doctrine of the Incarnation from perversion. Scripture and Tradition were his great bulwarks. St. Cyril was a born theologian, with acuteness of judgement and clear-mindedness. Some consider him the greatest of the Oriental Doctors, and possibly only St. Augustine in the West can surpass him. On the other hand some find fault with his philosophic inexactitude, which is true. But it must be remembered that Cyril was guided by Scripture and Tradition rather than Reason. This can also be said to serve Cyril well for it gave him such a concrete style so as to leave no loopholes for Nestorian casuistry. He truly regarded philosophy as a handmaiden of theology, the Queen of the Sciences, but his chief recourse was to the indisputable authority of Scripture and Tradition.

May -- Mother -- Mary

We offer the following not only in tribute to the Blessed Mother in the month dedicated to her but also as some means of cap-

turing for Christ the secular enthusiasm so widely stirred up on the second Sunday of the month of May.



A PRAYER FOR MOTHER'S DAY

Loving Father, who hast given glory to motherhood by the Incarnation of Thy Son, accept our prayers for those mothers by whom Thou hast blessed us, and give them joy with peace now and eternally, through Jesus Christ, our Lord. Amen.

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- ❖ MARY ❖ -
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- ❖ MARY ❖ -
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PRAYER OF ST. LOUIS IX, KING OF FRANCE, WHEN HE HEARD OF THE DEATH OF HIS MOTHER

Lord God, I give Thee thanks that Thou hast left me my mother so long, and now hast taken her to Thyself according to Thy good pleasure. True it is, dear Lord Christ, that I loved her above all creatures alive as she deserved. But since it is by Thy will that she is dead, blessed be Thy name. Amen.

OUT OF HER GRIEF

Not ever again a song,
 she thought as she met the blow.
 Then soft in the long dark night
 of sorrow a voice said "Go
 sing to the brokenhearted
 that they may know
 God's in His heaven still!
 Your song will come again,
 and the world will listen to one
 who knows pain."

—ROBERTA NEWTON TAYLOR

+
 -- ♪ MARY ♪ --
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MOTHERS' DAY HYMN

Tune: O Perfect Love; 214 Hymnal 1940

I

'Mid all thy gifts, O Lover of Thy Children.
 We praise today the gift of motherhood.
 First, Thine own mother, Mary Blessed Virgin,
 Crowned, near Thy sapphire throne, she seeks our
 good.

II

And there are other mothers who have suffered.
 Pierced by the sword our reckless doings plied.
 Give pardon, Saviour, give us rich amendment.
 In thought, word, action may due love abide.

III

For our first prayers, learned as they sought to
 lead us
 In godly pathways, for the daily round
 By which fair goodness in our hearts was kindled,
 Daily and hourly may our thanks abound.

IV

Bless all our mothers, living here or yonder,
 May we their virtues and their teachings heed;
 Cherish their mem'ries or give daily honor,
 Show love like mothers' love to all who need.

(This poem, by a member of the Holy Cross Family,
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 Magazine is copyrighted unless so marked.)

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 -- ♪ MARY ♪ --
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A SMALL TOKEN FOR THE
VIRGIN MARY

Model Mother to all the world
I know I know I *know*
 she makes music unhurled
 wherever she may go
 Royal Figure in majestic blue
 your beauty is rarer still
 for it goes through and through
 and my gladdest heart it does fulfill
 Mary Parent of our Maker
 wherever one might be
 who can ever forsake her
 on earth in the sky on sea
*(Ave Maria from us to them
 I fell to my knees
 and kissed the silken hem
 flowing in the breeze)*

Blessed Virgin kindly take these lines
 unworthier than the harsh whisper of pine.

—R. RIDGELY LYTLE, D.D.

+
 -- ♪ MARY ♪ --
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SPECIAL INTENTION

On Mothers' Day with gratefulness I kneel
 Awaiting God's Own Gift of sacrifice
 And lift to Him all those who have I feel
 Such need that only His love will suffice
 To bring them peace. For my own mother's care,
 So like to His, I offer humble thanks —
 And the possessive ones who can not bear
 To loose their own — they form such bitter rank
 To them may He be merciful. And may
 His pity infinite embrace the young
 Who bear the fatherless. Dear Lord I pray
 For them. Their motherhood hushed and unsure
 Has need of Thee. Thou Son of Mary mild
 Bless all this day who once have been with child

—Anne Trott Talmage

Stories That Are Seldom Told

For Love of Country

BY EDWIN A. MALONE

his story would seem to record an historical happening, after the exile; but it is impossible to fit it into any known historical record.

The very name Judith may mean simply "jewess" and suggests an ideal figure, possibly the female counterpart of Judas the Maccabee. One can only tell the story without attempting any historical setting whatsoever, simply as a patriotic legend.

The King of Assyria is at war, and calls the inhabitants of Cilicia, Syria, Palestine and Egypt to assist him. They refuse, and the general Holofernes is sent to punish them. The people living on the coast sue for peace, but the Israelites prepare to fight. They fortify the mountain villages, and at the urging of Joacim, the high priest, give themselves to prayer and fasting. The general is led by Achior, Chief of the Ammonites, of the history of Israel and is warned that Jeremiah is the protector of this people. In anger Holofernes drives him out to seek refuge with the Israelites.

They are now shut up in Bethulia in Samaria, besieged by the Assyrians. Their water supply is cut off and the situation is desperate. Ozias, the leader of Israel, is urged to surrender rather than that they should die of thirst. He begs them to be patient for five days and prays that God's mercy will send them deliverance.

Judith, a very beautiful and wealthy widow of devout and blameless life, hears of the people's lack of courage and sends for the chief men of the city, Ozias, Chabris and Barmis. She beseeches them to trust in God and patiently wait for his salvation, to remember their past history and show an example of bravery to their brethren. They agree, though the situation is desperate; and she promises to take steps for their deliverance, but they must not enquire as to her plans.

She returns to her house, covers herself with sackcloth and ashes, falls on her face and prays fervently to God. "O Lord God, throw down the strength of the Assyrians in Thy power; send Thy wrath upon their heads; give into my hands, who am a widow, the strength to carry out what I have conceived. Make every nation to know that there is no other that protecteth the people of Israel, but Thou alone."

Her prayer ended, she calls her maid to remove the sackcloth and the garments of her widowhood. Thoroughly cleansed, anointed with precious ointments, she braids her hair, puts on a new headdress, attires herself in the bright garments worn in her husband's lifetime, calls for special sandals, bracelets, rings and all her jewels, decking herself so as to attract the admiration of men.

She also provides herself with food and drink and goes to meet the elders of the city at the gate. They marvel at the change in her appearance, are amazed at her beauty and send her forth with prayers that her enterprise may be crowned with success.

The soldiers of the Assyrian guard stop and question her. She replies, "I am a Hebrew woman, fleeing from the beleaguered city. I am going to Holofernes to show him a way by which he will conquer without loss of life."

The men wonder at her words and at her beauty and offer to take her to the General's tent, bidding her not to be afraid. She and her maid are brought to the tent of Holofernes and a great concourse of soldiers stand around, admiring her beauty.

The general reclines on a couch under a canopy of purple and gold encrusted with precious stones. He too marvels at the beauty of her countenance and as she kneels before him bids the servants to raise her up. "Woman," he says, "be of good comfort. None willing to serve the great king need have fear.

If your people had not defied me, they would not have been harmed. None will hurt you, and you will be well treated." She replied: "I will tell you no lie, but, if you do as I advise, you will not fail; but the words of Achior are true, my people cannot be conquered unless they disobey our God. Even now they are about to sin against him for they intend to eat food forbidden by God's law. Knowing this I have fled for I am a religious woman, and God sent me to you to work vengeance on them for their sacrilegious acts. When I know that they have committed this sacrilege I will come and let you know and then you may attack, for they shall not be able to resist your army."

Her words please Holofernes who marvels at her wisdom. "There is no woman like her," he declares, "from one end of the earth to the other for beauty of face and wisdom of words." He promises, moreover, "If your counsel triumphs, your God shall be my God and you shall dwell in the King's house and be renowned for ever." So, she is invited to his table, to eat of his food and drink of his wine, but Judith, to keep the custom of her people, requests that she be allowed to partake only of the food she has brought with her.

In the evening she is given a tent, but at midnight makes request that she might go out to make her accustomed prayers. The request is granted and for three days she pursued the same plan, praying that God will show her how she may deliver her people. On the fourth day Holofernes makes a feast for his own servants only and requires his eunuch to persuade Judith to come to the banquet. She promises to attend and carefully dresses herself for the feast. As Holofernes beholds her on her arrival his heart is ravished by her beauty and he greatly desires her company. He bids her "drink and be merry." She drinks only what her maid had brought her, but he drinks more wine than ever he had since the day he was born.

As evening falls the servants are dismissed, and Judith is left alone with Holofernes, now entirely overcome with wine. Standing by his bed she prays, "O Lord God, help my hands to execute my design for

the destruction of our enemies." Coming to the pillar of the tent, she takes down sword, approached his bed, firmly grasping his hair and praying, "Strengthen me, O Lord God of Israel," she strikes twice at his neck, severing the head from the body which rolls over pulling the canopy from the pillar over it. Then she goes forth, gives the severed head to her maid and they both, as the custom was, go out as if to pray; thus passing through the camp they make their way back to the city of Bethulia. Afar off Judith shouts to the watchmen, "Open the gates, God is with us." The elders of the city come with haste. "Praise God," she cries, "for your mercy" and, taking the head out of the bag, she declares, "Behold the head of Holofernes, the man in the canopy in which in his drunkenness he did lie; the Lord hath smitten him by a woman's hand." Then all worship saying, "Blessed be God who hath brought to naught



"Judith with Holofernes' Head"

enemies of thy people." Ozias blesses and all the people said "Amen." "Take bread," says Judith, "and hang it in the best place of your walls; in the morning, refresh yourselves and go forth as if to battle." Ozias is sent for that he might see what happened; so amazed is he that at once he embraces the Jewish faith. When the Assyrians see the Israelites prepared for battle, they go to awake their general and find him dead and beheaded. Then they go to Judith's camp, and, not finding her, know of her treachery. Fear falls on them and the leader's army takes to flight. Ozias then sends messengers to the other towns that they should attack the fleeing forces and they are chased

out of the country with a great slaughter.

The high priest Joacim and the elders came to Judith and blessing her thank God for the deliverance of their nation. The women of Israel also bless her, placing on her head and her maid garlands of olive. A great Psalm of thanksgiving is sung while they enter Jerusalem and worship. Judith gives, as an offering to God, the spoils from the tent of Holofernes and a time of rejoicing is kept for three months.

Many men desired to marry Judith, but she remained a widow honoured till the time of her death at the great age of one hundred and five years, when she was buried in her husband's sepulchre.

Reader, can you find this story in your Bible, between Malachi and Matthew? If not, why not buy an official Episcopal Bible next time? (ED.)

Unto The Altar Of God

In Remembrance of Me

BY ESTHER H. DAVIS

"This do," Thou hast commanded, "in remembrance of Me." But we cannot forget Thee if we would. One proof of Thy divinity is here. Though Thou wast Man two thousand years ago we have so many memories of Thee. Here is a mystery. We read the story of Thy life, and it becomes as real to us that we live ourselves, not just a tale, heard once and then passed by. In some uncomprehended way time ceases to exist and Thou art there. The Angel speaks not to a messenger alone, for we too kneel submissively with Mary, and her reply is ours each time any messenger appears: "Be it done unto me according to Thy will."

In fear we fall upon the ground before the brightness of the heavenly host. Their anthem fills our hearts with awe, and when we join in their chorus now it is not words read from a book we say, but a remembered song, heard long ago and thereby doubly dear. We walk behind the shepherds, following their

lead, and kneel with them upon the straw. And still we marvel at the memory, that One so small and helpless could so easily remove our hearts and hold them in His hands.

Beside the Magi of the East we ride and once again return to Bethlehem to offer Thee our gifts. This time we bring our minds and wills in humble adoration, to know them firmly held in Thy grasp. With Joseph we depart in haste, to carry Thee to safety to a distant land. And when, the danger passed, we bring Thee home, we find these are the sweetest years of all, in Nazareth, as lovingly we watch Thee grow and hide with Mary many secrets safe within our hearts.

Down many dusty roads our hearts have traveled, walking the miles from town to town with Thee. With the multitude we listen to Thy words and touch Thy hem that we may be made clean. The joy of Magdalene is ours at sins freely forgiven. The

loaves and fishes multiplied become a meal for us, for on the mountain we received food for our bodies and our minds and we have carried through the years the memory of Thy sermon to us there. In Galilee each day we rise renewed because Thou dwellest there and we perhaps may see Thee as we go about our tasks. One rushes in to tell Thy latest miracle, and we are speeding down the road to talk with a leper newly healed, or rejoice with one long blind who now can see. Our eyes are opened too, our vision clarified.

Not all our memories are happy ones, for with the rich young man we turn away, in sorrow failing to perceive that all we have renounced waits for us in Thine arms, increased and blessed. So many hours of companionship we fail to claim until it is too late. Sometimes we do not hear Thy call, but all too often we are occupied with what we think are more important things and let it go unanswered. Judas was not alone in his betrayal, for we were also there, and our voice was raised with Peter's in denial of our Lord. Our hands helped fashion Thee a cross and drive the cruel nails that held Thee there. The dread reverberation of that pounding haunts us still. In lonely grief we waited by Thy tomb and on that glorious morn talked with Thee, risen.

Many our memories of Thee, and no two sets the same. Each of us remembers Thee as Thou hast appeared to him, and each one's vision differs from the rest. But all our memories converge upon one focal point where we are gathered in an upper room. There time stands still, and past and present meet. We watch Thee pass the Living Bread and hold aloft the chalice of salvation and suddenly we know this sacred act must be repeated time and time again. This is the memorial which Thou hast instituted and we are bound to keep, for it is our assurance of eternal life. It is the magnet drawing us to Thee, the channel for the ordered dispensation of Thy grace. We stand upon the pinnacle of this unequaled moment and see Thy Table stretching endlessly down all the years between, bridging both time and space. To it come all the nations of the world, to feed upon the Banquet there provided. Thy

precious death and mighty resurrection here enshrined, and here we die with Thee and rise again.

"This do," we hear thee whisper, "in remembrance of Me," and so we keep Thy altar in our hearts and daily worship thee with Thine own gifts. Wherever in the world there is a church, a "roof over an altar," Thy spirit we are there. In some we mingle with a throng, adoring from afar, while others in a deserted save for us and there we kneel before Thy tabernacle and offer Thee our spiritual communion. With joyfulness we journey to Thy house to share in brotherhood the Feast there spread to meet our daily need. Thus shall it ever be till Thy return. This we will do in memory of Thee.



Expectancy

In breathless quiet the tall white candles burn upon His altar, waiting for Him to come; our hearts abide Him in a hush of love. No word announces Him, no quiver of light is visible: He is not here then, of a sudden He is! He comes in quiet and none can understand the stillness and the utter peacefulness. Speak not, breathe not only attend Him now! the Spirit's wind is soundless, soundless the Flame, the Pentecostal Flame upon each waiting brow. Be silent and expectant, listening still to hear in quiet the whisper of His unspeakable Name.

—Yvonne S. Hayes



Outgoing Mail

We have asked brethren of the Order to make copies of letters which may be of wider interest. Such will be printed in this department.

Dear Friend:

This is in reply to your letter about your ident. I have put your name on our community intercession list so that now we at the monastery pray for you daily.

I do not have much use for the idea of welcoming suffering except when I can see the good which is being accomplished. Most of the time I cannot see what God is accomplishing by it. In that case my attitude is or could be patience in the knowledge that God knows what He is doing. One may be curious and ask to know but it would be presumptuous to demand an explanation. When God wants us to know His purposes He will tell us.

Usually our crosses give us the privilege of trusting God blindly. It is a very meritorious exercise. Knowing why would spoil it.

Yours in Christ,

Dear Edwin,

Let me point out the benefits to be obtained even when you do not receive Holy Communion, at the 'Lord's Own Service,' the only one He gave us for our worship to-

gether. When we attend but cannot receive, we do not have to focus our attention on the great duty of receiving our Lord worthily.

Notice that the first 'half' has to do with preparation, our being made ready so that we may give ourselves to God in the common action of the Church, being made better able to offer to God by being first enlightened and cleansed. We hear and take to ourselves the Word of God in both Testaments. The creed summarises these God-given facts (and the sermon spells out the truth and its application to some situation). This setting forth of the Word of God is of great importance. If we listen with our hearts, we will find a blessing in it. The penitential parts help us also. Cleansing and illuminating for us who come to sacrifice—this is the work of the first portion of the Communion Office.

The second 'half' begins with the Offertory. At this point we are giving back tokens of love and thankfulness to God our Creator, the Giver and Sustainer of life and all accompanying blessings. The money, the means of our business activity, represents a

thousand human exchanges. The bread and wine put on the altar stand for agriculture and all the human endeavor that brought them from seed to sanctuary. Our ceremony, the beautiful wording of the service, and all the art, music, skills, and work which serve the Church are brought into this oblation.

Here we are also offering ourselves as servants and disciples of Christ. Since neither we, nor our offerings, nor the world producing them is fit to be given to God, the Prayer for the Church asks for a better human race under Christ.

With this Prayer we have passed from the Preparation with its enlightening and cleansing, and from the Offertory of gifts to the Giver of all. We now engage in Intercession (prayer for others), to which we add Petition (prayer for ourselves) by applying some of the asking to our own case. We supplicate the Almighty Father for all those needs mentioned in the Prayer for the Whole State of Christ's Church. The needs are plentiful and call for our attentive cooperative prayer, a work which our Lord says will help bring to pass the good desired. Our 'Amen' should be hearty!

Then 'Lift up your hearts' calls us to a higher mood and sphere. Then we join with all Heaven to remember and offer the Atonement of Christ. Every power of memory and imagination should assist us to share with Christ His hours on the Cross as we hear the Consecration and rest of the Canon.

But there is one sentence near the end that we must not miss: 'And here we offer and present unto thee, O Lord, our selves, our souls and bodies to be a reasonable, holy, and living sacrifice unto thee.' This is the thing: Christ, our Propitiation, paid for our sins and adopted us to be members of Himself. This Eucharist presents, re-presents, to the Father, Christ's saving death, just as powerful now as on Calvary. So in Christ and by Christ we now—as these words show—approach God, not only as servants and disciples. We did that in the Offertory. Now we come as sons who are counted holy and worthy because of Christ. This spiritual giving of ourselves, as found acceptable in Christ, is the last of the great series of offerings made in this striking sacrificial service.

When we hear 'O Lamb of God' at Easter is symbolized, and we adore Christ Risen from His Atoning Death, presenting the Sacrament. Adoration, just praise of God for what He is, this is the highest kind of worship.

To sustain this effort (especially if many Communion are many), we may read such hymns as: 'And Now, O Father'—18; 'Wherefore, O Father'—205; and 'O Saviour Victim'—209.

In the Prayer of Thanksgiving, even though we may not be thanking God for the Communion just received, we may express gratitude for past Communion which sustains and unite us to Christ. The words being said at the altar can also express our recognition of all the good that has come to us and to our men and for the Son's coming into our human life by the Incarnation, which continues in the Blessed Sacrament.

Lastly, we receive the Peace and the Blessing. We don't want to leave them behind when we make our exit from the Church, but carry them with us and apply to daily life, the teaching, the benefit, and powers bestowed on us through the Holy Communion.

So, even when we do not partake of the Holy Sacrament, there is plenty of spiritual work to do at the Service.

You know that I would not want to discourage anyone from receiving the 'Divine Banquet.' It is just that there are times when we should not for some reason, such as the one you mention when, having gone early, you are also on duty as usher at the late celebration.

Had we attended the Coronation, we would not have been allowed to receive, or the Queen and the Prince Consort with the Archbishop. At wedding and funeral celebrations more often only the direct family are expected to partake sacramentally. In a number of parishes it is the custom for members to go to the early Eucharist for Communion and to the late for worship, not receiving at that celebration.

But my point is that there are abundant other benefits from being present at the Lord's Service even when, for some reason, we do not take His Body and Blood.

The Order of Saint Helena

Newburgh Notes



It doesn't seem possible that Easter is so past already! We were happy to have Fr. Adams, O.H.C., with us on Maundy Thursday and Good Friday. His familiarity with the complicated rubrics for those days was a big help. (He is the author of a pair of rubrics for the Triduum—Maundy Thursday to Holy Saturday—that sum up the situation perfectly: 1. Never do anything the same way you do it any other time of year; 2. When in doubt, say the Miserere—you'll almost always be right!) It was good, too, to have several local friends share the Watch with us on Thursday evening.

April appointments were less heavy than those in March, but there were still a fair number of comings and goings. On the 8th, Sr. Mary Michael gave a review of *The Woman's Story* to the Woman's Auxiliary of Grace Church, Nutley, N. J., and on the 11th Sr. Josephine and Sr. Clare spoke to the

Canterbury Club at Vassar College in Poughkeepsie, N. Y. Sr. Clare showed the slides and gave a retreat at Smith College, Northampton, Mass., during the weekend of April 18-20, and Sr. Clare and Sr. Mary Michael spoke to the Woman's Auxiliary in Norwalk, Conn., on the 24th. On the 26th we had a number of college students here at the convent for a quiet day.

May appointments include schools of prayer in Baltimore, Md., May 4-6, and in Greenwich, Conn., May 12-14, both to be given by Sr. Mary Michael.

As some of you know, the St. Helena chalice has been on exhibition in New York City during the past winter. Now it is on tour in an exhibition called "God and man in art," which is to be shown in a number of cities during the coming year. By the time this issue comes out, it will have been in Houston, Texas, and Canton, Ohio; the rest of the itinerary is as follows: May 26-June 15, Addison Gallery of American Art, Andover, Mass.; July 1-22, J. B. Speed Art Museum, Louisville, Ky.; Aug. 15-Sept. 15, Cincinnati Art Museum, Cincinnati, Ohio; Oct. 1-22, Joslyn Art Museum, Omaha, Neb.; Nov. 6-26, Marquette University, Milwaukee, Wis.; Dec. 10-30, Memorial Art Gallery, Rochester, N. Y.; Feb. 1-21, Syracuse Museum of Fine Arts, Syracuse, N. Y.; March 4-31, Washington County Museum of Fine Arts, Hagerstown, Md.

Versailles Notes

Margaret Hall students came back from Spring vacation in the middle of Passion Week, to find our chaplain, Father Ford, doing the midday preaching at the parish church. They turn out in considerable numbers for these services at St. John's, and for the light luncheon in the parish hall afterward. The Altar Guild begins to be busy in Passion Week, planning and signing up for



Holy Week and Easter jobs. There are 21 members of the Senior Altar Guild, and they spend many hours at their labor of love. Extinguishing the candles at Tenebrae is one of the most prized of the jobs, and there are dozens of others, of every description. They range from scrubbing, washing, polishing and dusting, to carrying crucifix, incense, candles and flowers. Our Easter Vigil service is divided into two sections. The first, at eight on Easter Saturday, is required for the whole school. It ends with the blessing of the Paschal Candle. The second section is at eleven-thirty. Only the Altar Guild, all in white, is required to attend, but most of the students and faculty are there too. One youngster last year came sleepily down to chapel after the bells had been rung, and Mass had been sung, and all the flowers were in their place. A lone Sister was still about, finishing up odds and ends of work. The little girl knelt there piously for some ten minutes, patiently waiting for things to begin. She only went back up to bed when she was assured positively that she had arrived at the wrong end of the ceremony.

Every afternoon in Holy Week the Altar Guild is working at something, and so other school activities go on a skeleton shift. No teachers give tests, and there are no rehearsals or meetings. A good many students come to Tenebrae on one or more of the three nights. All are present at the Maundy Thursday Mass, and practically everybody signs up for a watch at the Altar of Repose. Seniors and faculty who wish to do so share the night watches with the Sisters. The Reproaches and Veneration of the Cross on

Friday are optional. The whole school goes to St. John's for the first hour of the Three Hour Service. On Saturday the girls pile onto a truck and roll off for a picnic luncheon in the country. After nine o'clock Mass on Easter Day, students have a "free privilege," and many of them spend the day with parents or friends. When enough flowers are out, we sometimes rig up corsages for everybody, but this year the daffodils were scarce. The girls get back for evening chapel and present their mite box offering then.

The Altar Guild has another moment of different kind of glory on Easter Wednesday, when the members get dressed up in hats and gloves, and are entertained at the convent by the Sisters at the annual Wachtel Tea. Hot chocolate with whipped cream is the choice of most of the girls, and they rapidly polish off the large flower-decorated cake. Then they wash our dishes, while we go to chapel for Intercessions.



The Basketball Tournament took two of afternoons in Easter Week, and on Saturday the 19th, a group of students from Louisville Collegiate School were our guests for Basketball Play Day. That same evening we gave our Spring Play, Christopher's "The Boy with the Cart." It is a lovely play of doors play, about watching sheep and plowing fields and a boy-saint building a church. The last difficult job is done by the Carpenter of Nazareth.

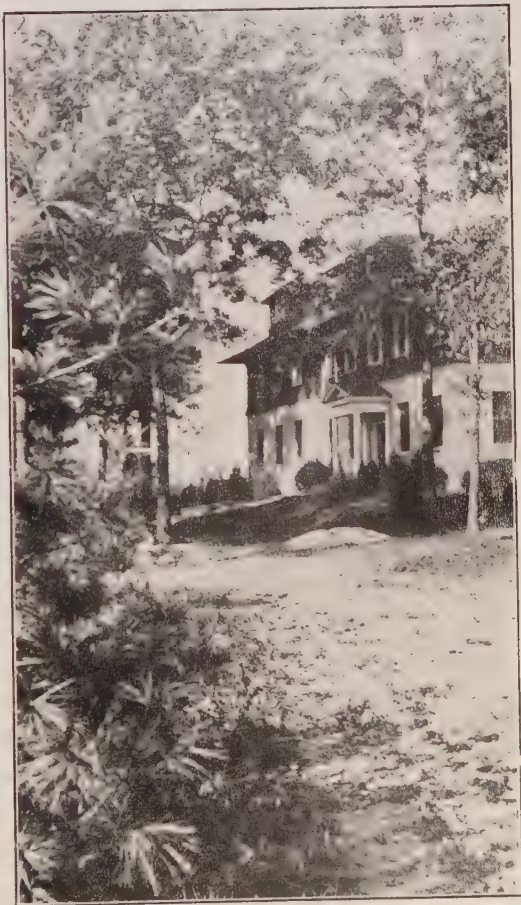
There were two teas for parents in April, for those of the Upper and of the Lower Schools. There were Educational Records Bureau tests for most subjects. Sister Mari-ann said a liturgical grace in French at two Foreign Language luncheons, in Lexington and Louisville respectively, as she appears to be making an annual habit of doing. Sister Frances went to Wheeling from the 25th to the 27th to give her second retreat this year at the West Virginia Diocesan Conference Centre.

The Order Of The Holy Cross

Saint Andrews, Tennessee



teacher and his family. Fr. Gunn has obtained an excellent architect with successful scholastic construction to his credit.



St. Andrew's Messenger (which may be obtained by sending one's address to the editor) reports the opening of a campaign for new buildings. The present gymnasium has been too small for the necessary athletic program. The schoolhouse is of temporary construction and might be condemned any day. The proposed new dormitory would end overcrowding and provide quarters for a

Bolahun, Liberia



Terms of appointment are causing several changes in foreign staff. Vacancies in the Hinterland effort will be filled from West Park and from American volunteers, but there may be a reduction for some months of regular priestly ministrations in the distant stations.



Letter From Mt. Calvary

My dear Father Superior:

Easter has come again, and with it the fresh green of mountains and canyons, together with the singing of the one little sort of bird we seem to have, the canyon wren.

During March we had a great amount of rain, for which we do thank God. For several years now the precipitation has been far below normal. During January it did look as though this would be another lean year so far as moisture is concerned. But in His mercy our Lord has sent an abundance now so that tanks and reservoirs are reasonably full. This means that it will be possible for people to get through the long hot summer with some degree of comfort.

Here at the Priory we have had the usual stream of men coming for retreats, and a few for visits. One of these last was a delightful retired Lutheran Pastor, who has seen considerable foreign missionary service. He understood our services very well, saying that they were not too different from what he was accustomed to. In the afternoons we have many who just drop in to greet us. Others there are who simply wish to see the view.

During Lent we have had the usual busy time. Fr. Baldwin went as far afield as Alaska, and Fr. Packard to Montana. The Fr. Prior and Fr. Tiedemann have been in and out for appointments nearer home. In between these absences from the house, we fear that our ministrations to the Holy Nativity Sisters and helping with their many retreats also have approached the vanishing point. It



makes us pray all the more fervently for enough new vocations to enable us to fill this and our other houses with professed Fathers enough to carry on the work effectively, and at the same time keep up a strong, steady monastic routine at home.

The coast line right here runs east and west, and that is always confusing for a newcomer. The towering Santa Inez Mountains lie right behind us to north, and the Pacific with nothing but the Channel Islands between us and the South Pole, stretches out in front. The Priory stands on a sharp peak of the mountains, quite literally perched on a rock between Sycamore Canyon to east and Rattlesnake Canyon to west. Most of us consider the view to east as our most attractive.

or in the distance the mountains seem tumbling down into the sea, and in between there stretches the cultivated and up coastal shelf, narrow but quite attractive, green for the most part at this time of year, and with bright dots of houses here and there.

One of the marked results of the establishment of this house on the West Coast is that it has gained many new associates. Just being here, and being at hand to minister to their spiritual needs, has lifted many from just friendly well-wishers. Fr. Packard

is kept quite busy with the accessions to the ranks of C.C.L., and many of the Seminarists Associate are going on into their proper group, Priest Associates, after ordination. All that of course is most encouraging. May we be so bold as to beg our Lord to send some of these on up into the ranks of the religious life?

All the brethren here join me in greetings to those at the Mother House.

Faithfully yours in our Lord,

✠ Robert E. Campbell, O.H.C.

(The Bishop omits the fact that he has been called on to don his mitre for several confirmations. Ed.)

West Park Notes

April was a month of especially happy gatherings at the Mother House. Holy Week and Easter, with the full traditional observance, brought a house full of visitors from colleges and seminaries in the U.S.A. and Canada, four alumni of St. Andrew's, Tenn., and St. Augustine's, Bolahun, and other pilgrims. The annual retreat of the Oblates of Mt. Calvary meant the assembling of that very close group of associates, under their Director, Bishop Campbell. There is correspondence in the society concerning the settling up of an Oblates' house in the African Mission.

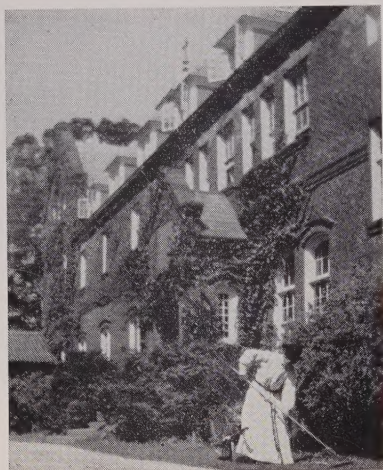
A brief visitor was Fr. Wrathall, superior of the work of the Community of the Resurrection at the ancient Codrington College in Barbados.

Also in late March we welcomed ten ministers belonging to the Protestant Ministerial Association of Northern Westchester County for a retreat. We are honored that they choose this monastery for their scene of spiritual exercises.

Outside work in April was not enough to empty the choir stalls.

Fr. Superior: Catholic Clerical Union, N. Y. C., the 8th; School of Prayer, Orangeburg, S. Carolina, 25-30th.





Bishop Campbell: Retreat, Society of the Oblates of Mt. Calvary, 28-May 2nd.

Fr. Atkinson, Assistant Superior, address on leprosy work at Holy Trinity, Valley Stream, the 16th; Youth Rally and other speaking, Emmaus, Penna., 18-21st.

Fr. Hawkins, confessions at Albany.

Fr. Harris, the same, and at Sing Sing weekly.

Fr. Bessom: School of Prayer, Whitesboro, N. Y., 19-22nd.

Holy Week preaching: The Superior at Rosemont, Fr. Adams at Newburgh, and Fr. Terry at Watertown, N. Y.

May appointments are not numerous but call us farther afield.

Fr. Superior goes south. He has duties in and near Atlanta, Georgia, and privileges (including the solemnization of a friend's marriage). After spending ten days in Georgia and travel, he will be at St. Helena's, Versailles, 11-18th, and go on to St. Andrew's to stay from the 19th through Commencement, which is June 1st.

Bishop Campbell will preach at St. Barnabas' Church, Troy, N. Y., the 4th.

Fr. Atkinson, after a long absence because of his mother's illness, in Hamilton, Ontario, speaks at the Masters School, Dobbs Ferry, N. Y., the 11th and to the Woman's Auxiliary in Burlington, Vermont, the 13th.

Fr. Hawkins, takes a retreat at the House of the Redeemer, 16-19th and goes to Albany for confessions.

Fr. Whittemore goes to Schenectady early in the month on work connected with a re-

cording of one of his missions, a product which will be made available to the church at large.

Fr. Terry, Director of the flourishing Seminarists Associate, keeps appointments at the Episcopal Theological School of South-west, Austin, Texas, May 1-9.

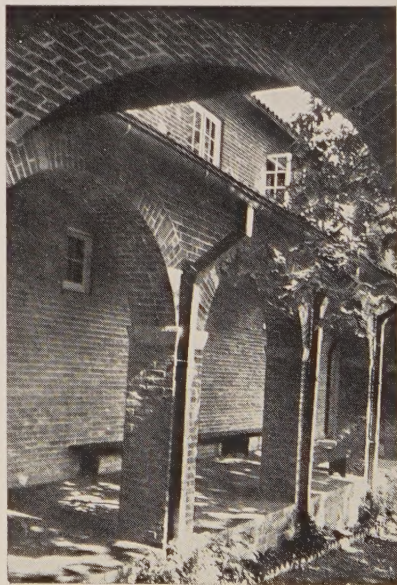
Brother Michael will give a conference for the Confraternity of the Blessed Sacrament in Buffalo, the 16-17th.

Fr. Bessom will go to Southern Ohio for retreats at Oretion Farms and Sermon at Paul's Dayton, 14-18th.

Nearly teaching and chaplaincy jobs on week by week: Brother Thomas and Novices for Released Time Education Wiltwyck; the Superior and Assistant Superior at St. Helena's, Newburgh; the Novices at the Ascension-Sunday School, West Park; Fr. Harris at Sing Sing, a work now committed to his full charge; Br. Michael at his Beacon Confirmation School; Fr. Bessom with the Civil Air Patrol, Poughkeepsie, N. Y.

Thanks Concerning Korea

The Rev. C. L. Willard, Rector of Trinity Church, New Haven and the Secretary and Treasurer of the Korean Church Fund, has written to thank the *Holy Cross Magazine* for its support of the effort which brought in a total of \$8,493.46 for Bishop Da-



An Ordo of Worship and Intercession May - June --- 1958

Within the Octave of the Ascension W gl pref of Ascension until Whitsunday unless otherwise directed—for the Holy Cross Press and Periodicals

Of St Mary W gl col 2) Ascension pref BVM (Veneration)—for the Confraternity of the Christian Life

Sunday after Ascension Double W gl col 2) Ascension cr—Thanksgiving for God's kindnesses to us, known and unknown

St Dunstan BC Double W gl col 2) Ascension—for the Archbishop of Canterbury

Within the Octave W as on May 16—for all in the armed forces

Within the Octave W as on May 16—for Ascension Parish, West Park

Octave of Ascension W gl—for the Servants of Christ the King

Friday W Mass of Sunday gl—for the Priests Associate

Vigil of Whitsunday R gl pref of Whitsuntide until Trinity Sunday unless otherwise noted—for Mount Calvary

Whitsunday Double I Cl R gl seq cr—for the universal mission of the Church

Whitsun Monday Double I Cl R gl col 2) Whitsunday seq cr—for the Order of St Helena

Whitsun Tuesday Double I Cl R gl col 2) Whitsunday seq cr—for the Companions of the Order of the Holy Cross

Ember Wednesday Double R prop Mass gl col 2) Whitsunday seq cr—for the seminaries of the Church

Within the Octave Double R gl seq cr—for the Oblates of Mt Calvary

Ember Friday Double R as on May 28—for the Seminarists Associate

Ember Saturday Double R as on May 28—for those to be ordained

ne 1 Trinity Sunday Double I Cl W cr prop pref—for St Andrew's School

Martyrs of Lyons Simple R gl—for Margaret Hall School

Tuesday G Mass of Sunday or as votive of Trinity W prop pref—for Order of the Holy Cross

Wednesday G as on June 3—for the Liberian Mission

Corpus Christi Double I Cl W gl seq cr pref as on Purification—Thanksgiving for the Blessed Sacrament

St Norbert BC Simple W gl—for the coming Lambeth Conference

Of St Mary Simple W gl pref BVM (Veneration—for the Community of St Mary

1st Sunday after Trinity Double G gl cr pref of Trinity or before Corpus Christi Procession as on the feast W col 2) Sunday—for all charitable works

St Columba Ab Double W gl—for growth in the religious orders

Tuesday G Mass of Trinity i—for the Church in South Africa

St Barnabas Ap Double II Cl R gl cr pref of Apostles—for the Brotherhood of St Barnabas

Thursday G as on June 10—for all who care for the sick

Sacred Heart Double I Cl W gl cr prop pref—for the Confraternity of the Love of God

St Basil the Great BCD Double W gl cr—for the Church in Russia

2nd Sunday after Trinity Double G gl cr pref of Trinity—for just peace

Monday G Mass of Trinity ii—for the coming General Convention

. . . Press Notes . . .

We are beginning to feel settled in at the new Press building and the arrangement of the interior is proving very satisfactory. Our packing room is much more convenient than our old arrangement; the stock is stored in the bins according to the letters of the alphabet. (The only requirement for using this room is to know the alphabet—and how surprising it is to find some who do not know it perfectly.) We have not finished the "Surplus" stock shelves, although all the lumber is piled up in the room. The contractor is busy remodeling our old quarters into a new arrangement for the Infirmary and we shall wait for our shelves until that is finished.

At last men are working on a new road into the grounds. The narrow road to the residence and barn was not sufficient to accommodate the large trucks that bring in our cartons of material and a new and wider entrance from the highway was needed. The obstacle there was a series of rock slabs, standing up from the ground on a slant. The hammer-shovel could not break this down nor loosen the layers. These "ribs" were finally blasted to pieces and an excellent wide entrance made. Thus, from the highway a new road is being constructed, past the barn with a wide circular arrangement that enables the trucks to circle in a way that brings them to our loading platform and also be in position to drive straight out to the highway. From the circle a regular auto road runs the length of the building to the front door and a parking lot. It all seemed so difficult and complicated to us as we tried to plan what to do, but when the giant bull-dozer got to work everything in the path picked out by the contractor was pushed aside. We stood in amazement at all this and often remarked: "What were we worrying about." In seven or eight days we will have a new gravel road right to our doors and next year it will be black-topped.

The great trouble with this is the amount of sand and dust that is tracked into the building, spoiling the nice finish on the floor. Oh yes, we don't have our telephone in, either. Did you ever try to carry on your business without a phone handy? ("That's very nice, is it?") But outside of all that we are here working and enjoying the brilliant sunshine (once in a while the sun shines) and the bright cheerful rooms. One thing that is working perfectly is the heating plant. SOME day I will write that everything is completed—and then we shall have to find something else to gripe about, I suppose. One lesson we have learned during all this is—patience is a wonderful thing to have.

Several new works are in the making for the Press. We are going over the manuscripts for a new large book on the Liberal Mission; a new treatise on The Eucharist dealing with an explanation of its component parts; and perhaps a new edition of "Please How Do;" and another booklet called "What is your Bounden Duty."

Father Packard's paper "Also the Holy Ghost" is expected to be ready by May 1.

"*Personal Morning Devotions*" is now on our shelves waiting your orders. This is a set of attractively printed selections of prayer and praise from the Prayer Book office of Morning Prayer. Lettered in old English, in various colors. Sells for 10 per copy.

"*God Came Down*"—a booklet on the Creed written by Fr. Baldwin should be ready by the end of May. As usual we have run into difficulties in the printing.

Old Man Winter does not like to let us have a light snow one morning this week. But the daffodils didn't seem to mind. They shone like drops of gold against the snow.

I hope you all had a better month of April than we did. And I couldn't get in any flowers yet . . . when, oh when?